The ROUND ROBIN

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- PEACE - OR WAR -

Norman Thomas, voicing not only his own opinion but that of many other people, believes there will be no war of major proportions for at least one decade, maybe for two. All 'commonsense' supports this, since so far as the common man can judge conditions, to precipitate such a war would be suicidal for any nation, because of new weapons and because of the desperate circumstances of the post-war world.

And on the plane of common sense this would be our opinion also, but we suspect that the verdict of enlightened or uncommon sense might be more pessimistic. For the fact remains, that human conduct is not predictable in terms of good sense and reason. The role of reason in the governance of conduct is small; she is the bond-slave of desires, that is to say of greed, fear, hate and all other viciousness. We do not believe that great historical happenings are explainable by prev - ious or contemporary circumstances; they are simply interrelated in various obscure ways. Very often they seem to be comparable to a bio- logical 'sport' - or one white feather in the tail of a black cockerel, coming from God-knows-where and not 'explainable' at all. Their true causes lie always in the invisible, the inaccessible - and hence in the unpredictable. All our 'causes' are proximate, or else mere coincid - ences; things 'fall together', but Why - and Why and Why? We think this last war, and the one before it likewise, was in essence an up - rush of demonism from the astral hells. Human nature was ready and accessible to it - but that's not quite the same as being the 'cause.' Farther back, we can hardly push our speculation. But just as surely as an atom or a stone or a comet is a projection and forth-casting from the Void into the worlds of sense, so is war and peace, and the death and life of each of us. Berate human nature if you like, but do not argue that human conduct is rational and predictable - for where is there any evidence, unless by the sheer impressment of facts? Say that another war would be insanity! Why, so it would! - but what God has revealed to you that humanity is sane? The war just ended was insane also, and born in hell and contrived by devil-obsessed men - in our own small opinion, and as the voices of communicators have affirmed many times - but that did not prevent the vast disaster of it!

The occult philosopher enters yet more deeply into such matters. War, he tells us, is the result of karmic misdeeds of groups, nations, races. "As within, so without; as above, so below" is the most ancient of occult maxims. All that is to come into manifestation is generated on the inner planes, or is conceived by the Great Ones in the World of Ideas. Well then, if the root of war runs so deep, how foolish it is to say, 'there will be no war for a decade or two or three, because men are too sensible - or too frightened, or too impoverished.' Neither shall we say it is inevitable, nor give over our striving against it, however poor and feeble our efforts may be... Mr Thomas, who has given us text and pretext for this editorial, speaks with the accents of intelligence and common sense and right reason. Yet since reason it- self leads us to the boundaries of the non-reasonable and the unpre- dictable, one greatly fears that his words are wishful reasoning -and nothing more.

- THE AURA -

by

Erwin Krieger

(Mr.Krieger is an independent student of auric effects and is widely read in the literature of the subject. Round Robin considers it a privilege to offer its readers this conspectus of contemporary data.)

By the Aura is meant a region of influence that envelops the human body. Its existence has been flatly asserted by innumerable occultists and sensitives, and established by innumerable experiments, conducted by many who were 'acceptable' to scientists, and by others not so acceptable. The deep-knowing of the sensitive is but imperfectly translatable into contemporary descriptive terms - so the sceptic must turn to the recorded data of pertinent experiments, for visual and physical demonstrations of the reality of the aura. From these experiments he may infer what he will.

Baron Charles von Reichenbach instrumentally demonstrated that there was a region of influence about the human body, about crystals, and about magnets. This region was especially apparent to sensitives, who also knew when an electromagnet was turned on or off.

This magnetic sense has been looked for by others: Sir Wm. Barrett designed experiments to reveal it, as did Dr.Stone of St.Thomas Hospital, London. Magnetism in the ordinary sense of the word was thought to be operative in a Mr.Johansen, who, in the experiments of Fritz Grunewald, influenced iron filings. Grunewald also stated that he had located 'magnetic poles' in the human body - these he associated with the Yogic Chakras. Curiously, if Johansen 'magnetized' another by means of passes, his 'lines of force' were weakened. If he made the same type of passes without another person his lines of force were increased. The medium Slade produced in a steel needle a magnetic north pole unaccompanied by the normally present south pole.

Other miscellanae: Dr.Paul Joire built a sthenometer to show the effects of an externalized nervous force. This was, in normally healthful people, more powerful in the right hand than in the left. This condition was reversed in such instances as hysteria and neurasthenia. He stated that this force could be stored for later use, being retained the longest by, in the order named, wood, water, linen, and cardboard. Joire's findings were corroborated by Dr.J.Barker-Smith. A personal note is that the author constructed an instrument by using a piece of fine thread to suspend a horizontal indicator in a small glass fish bowl. The thread was passed through a piece of cardboard that served as a cover to stop wind currents. The indicator was at various times an eight-inch strip of very thin iron shim 4" long (§ and similar strips of copper and paper. The hand held close to but not

(§ Erratum: probably "1/8" strip" is meant. Ed.)

touching the side of the bowl, the palm at right angle to the strip. After a period that varied from seconds to minutes the indicator moved, always counter-clockwise, with an unmistakable, slow, steady motion. It moved in an identical manner for two other men. No difference was noted for either the right or left hands. Application of mechanical vibration, the heat from a 60-watt lamp, static electricity produced an altogether dissimilar movement.

Effects called the results of emanations or radiations have been recorded by Dr.E.K.Miller, Director of the Salus Institute, Zurich, in experiments using the fingers as the source of the 'rays'. His findings were checked by Professor Farney of the Zurich Polytechicum. More findings by Dr. R.A.Watters, Col.Albert de Rochas. Professor Otto Kahn of Cornell Universtiy found that there were human radiations that affected other organisms.

Alexander Gurwitsch, Histological Institute of Soviet Russia, examined these mitogenic rays; his findings were subsequently verified by Kahn. These rays are said to be ultra-violet in character, with straight-line propagation, reflected and refracted by quartz, and most effective in the region of 1990 to 2500 Angstrom. They found that similar radiations were produced by such substances as onion cells, bacteria, yeast, the cleavage stage of animal eggs, plant seedlings, blood from frongs and rats, contracting muscles. Burr of Yale University demonstrated the existence of a type of electric field enveloping organisms ranging from salamanders to tomato roots and trees. This field was found to have a cyclic response that reached a maximum dur - ing the full moon. The interior energy of the human body was found to increase and change direction when there is a wound to heal. The principal tools of investigation were Burr-designed ultra-sensitive galvanometers.

Using similar methods Hornell Hart, Duke University, found that some subjects could wilfully change the direction and intensity of the indicated response. There was usually a short delay between the giv - ing of the request and the effect. Noted also by Dr. Starke R.Hathaway Department of Psychology, University of Minnesota.

Using a sensitive galvanometer and a photocell responsive to ultra-violet light, Hornell Hart noted marked reactions when certain persons approached but did not touch the cell. The galvanometer fluctuated when a girl bent back and forth over the cell. The fluctuations gradually decreased, but increased when she opened her coat. Of eleven subjects, five were good, one excellent. The galvanometer and photocell were most sensitive when hooked up in a manner that gave a <u>minimum</u> response to ultra-violet light.

In the foregoing, except in one or two instances the methods used by the experimenters in obtaining their results were not given because an adequate summary would be lengthy, and the first-hand accounts are to be had in the original papers. That which follows concerns the work of one man, Walter Kilner. Using his techniques one can literally see for himself the observable facts. There are, of course, experimenters we have not mentioned, who have seen, described and worked with the Aura, among them Cannon, Starr-White, and Bagnall. Some have used visual aids and some have not, but in both cases the recorded data are much the same. And the work of Francis Gerry Fairfield, in 1874, was in remarkable agreement with Kilner's results of thrity years later.

THE AURA (Con.)

§ 2. The Work of Kilner

Walter Kilner did most of his work while a technician at St. Thomas Hospital, London. It is from his book, the Human Atmosphere, that the following data are derived.

The Kilner-Bagnall technique for viewing the aura consists in conditioning the eyes by means of a light filter. This filter may be made by dissolving the blue dye dicyanine in rubbing alcohol and containing the solution in a narrow, thin-walled transparent cell. For a period of some minutes have all light reaching the eyes come through the cell. Then, in a light just sufficient to reveal the subject's outlines against a dark or light background, look, not stare, just to one side of the body. The trick is to use the more sensitive parts of the retina as in looking indirectly at a star. If conditions are optimum a kind of haze will be seen enveloping the body to a depth of some inches. This is the aura.

The aura appears to have three aspects: the etheric double, the inner aura, and the outer aura. Although the respective lines of demarcation are fairly distinct, the effect is not that of separateness or layers, but one of an interpenetration of the physical body and the three coexisting other bodies which are progressively more extensive and correspondingly less dense, viewing from the physical body outward.

The etheric double is the most difficult to see. It follows the body outlines exactly, and varies in thickness from skin to boundary from 1/16" to 1/8". This aspect seems relatively unaffected by tests or physiological changes. It appears dark gray in color.

The second aspect is the inner aura, which has a bounday-to-skin depth of 3 to 5 inches. It is the brightest of the three, and has the appearance of excessively fine grains so arranged as to present a striated appearance. The striae, too, are fine beyond description, and run at right angles to the body. They show no intrinsic color. They seem to becollected into bundles, with the longest lines in the middle, and the shortest outside. The bundles are massed together, and their shapes cause the outlines of the inner aura. It looks gray to varying shades of blue, its brightness varies as the health, and it roughly follows the body contours. Such pathological disturbances as indigestion, floating kidneys, bruises, appendectomies, affect both the intensity and the structural effect.

The outer aura is seen as a "faint amorphous cloud, and appears entirely structureless, capable of being illuminated, but not, in the ordinary acceptance of the word, auto-luminous" (Kilner). Its depth is 5 to 8 inches, or more. Its color varies as the intelligence - the more intelligent the person the bluer it is. It is affected in depth and intensity by sexual disorders such as puberty, menstruation, pregnancy, lactation, and other 'nervous' disorders such as neurosis, paralysis, and epilepsy. These usually produce a distinctive swell of the aura in the region proximate to the lower end of the spine - the dorsal bulge. This aura is fullest about the head.

(Con. on next page)

THE AURA (Con.)

- Editor's Note -

Considerations of space make it necessary to present Mr Krieger's article in two successive issues; the second part will appear in Round Robin for May.

Students of human radionics, of cryptaesthesia, 'pendulum' phenomena, carbon force or 'Vitic', prana, the chakras - and a dozen other related subjects, should undoubtedly be familiar with all known facts about the auras of human beings and animals, and the etheric duplicates of objects. This knowledge is imperative, and we recommend Mr Krieger's admirable summary for their purposes. It is for this reason too, that in accord with Mr Krieger's own suggestion we offer a short bibliography at this time, rather than at the conclusion of the whole article.

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(Article concluded in May Round Robin)

- THROUGH GATES OF HORN -

by

Bob Webber

Edgar Allen Poe once said, "All that we see or seem Is but a dream within a dream." In a manner of speaking, that is the situation in which I have existed for some six years. The usual run of dreams may be considered a phantasmagoria - the subconscious workings of an over-tired mind - but how can one explain dreams with continuity?

Imagine seeing a movie, based in a land you have never heard of, a land endowed with a seemingly historic culture, with Arts and sciences related to the ones with which you are familiar, yet not the same, combined into patterns that are strangely different. Imagine then seeing this land night after night, the same setting, the same city, the same faces about you. In time that city would grow to be your second home, that life as much a part of you as your normal waking life. It would be only normal if you would wonder which was reality and which was dream - or if all were but "a dream within a dream."

No claims are made as to the occult origin of these dreams. I do not know. They have existed for six years and are still continuing. A small part of the factual material accumulated in this period of time is here presented, in the hope that it may prove interesting to readers of the Round Robin. No conjectures have been drawn. However, where similarites are apparent between the dreams and facts recorded by history in its generally accepted sense, the analogies have been pointed out.

In these dreams one personality is utilized as the 'Seeing Eye' through which I view the alien scenes. I assume not only the body of Agnor, son of Varulo, but I think his thoughts and feel his emotions.

Due to the fact that speech is seldom used in the dream, tele - pathy being the usual mode of communication, it is rather difficult to translate into English the mental impressions received. The city wherein I reside as Agnor is named Ictal, located in one of the Ten Kingdoms which comprise a great maratime Empire. The exact connotation of the name of the district in which Ictal is located is "Land Protected by Maia", or "Land Dedicated to Maia," Maia being one of the seven Elder Gods worshipped in the Empire. The only reference I have been able to find in recorded history to a land or district named Maia comes from a reference by A.Hyatt Verrill to Spaniards who were cast away on the shores of a district named Maia; however, the similarity extends no further than the names of the districts. (There is, of course, a verbal similarity to the word Maya)

Ictal is the largest city and cultural center of this small district. It is not a karge city by modern standards, but it is important in the general scheme of things in the Ten Kingdoms. The history of Ictal relates that the city was one of the first colonies founded by the Mother Islands, and the general lay-out of the city and its architectural style seem to indicate that this is true. The older portion

of the city lies across the Ander River from what is now the more important, the business and fashionable residence sections of Ictal. Slums have crept into the older portion, though it bears many evidences of former beauty - wide streets, houses that must have been mansions and temples whose very Gods have now migrated to newer and more elaborate temples on the right bank of the Ander. Here one finds a city of gardens and beautiful homes, centering about a plateau on which are erected temples to the Holy Trinity, as well as the Sacred Pyramid, the site of many religious ceremonies.

The viceroyship of Ictal is an honorable position. Maia, like the other kingdoms, is ruled by a direct representative of the Mother Islands. While he does not bear the title of King, he rules in absolute power and holds a court of truly regal splendor. However, Agnor, as the son of a merchant, sees little of this glory, other than occasional glimpses of the nobles passing through the streets. His activities are confined to his father's warehouse, located on the Marketplace of the Slaves.

In order that a general picture of life in Ictal may be gleaned from these few notes, it is necessary that we touch briefly on the religion of these people. To the masses the religion of Ictal may not seem to be highly elevating, and they do not seem to take it very seriously. However, its basic doctrines are very similar to those basic philosophies which underlie all great religions of our day. There are seven gods worshipped as the Elder Gods, whose origin the analytical observer might trace to the broad principles of Nature. Donai, the chief God of the pantheon, is now generally regarded as the God of Good and of Honour, but would seem to have been originally the God of the Sky, very like to Zeus or Odin, some of whose attributes are similar to his own. The Sun is particularly sacred to him, and he is worshipped as the Giver of Light and the Preserver of Life.

His daughter Maia is given the function of protecting fertility, and is known as the Mother of Earth and Sea. The geneologies of these Gods are quite as confused as those of the Greek and Roman deities, and Maia is regarded by some as the Mother, and by some as the Sister of Itzal, the third God of the Holy Trinity. Itzal is worshipped as the God of eternal existence of the Life Principle, and is very similar to Osiris, there being a rebirth ceremony in the spring which somewhat resembles our Easter festival.

It is very difficult to give a picture of life in Ictal in a few words and yet draw a complete representation. This other life of mine is quite as full of details as life in America is. Imagine trying to write a resume of the life and civilization of the United States in a few sentences. At times I become so wrapped up in Ictal and its daily life, that I wonder whether I dream of Agnor, or whether I myself am not the phantom, who exists only in the nightly wanderings of a youth in some far-off city. What else can a person feel who is an exile in thousands of miles of space and thousands of years of time?

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Mr Webber's experiences constitute the most remarkable account of the 'continuity dream' we have ever come across. But we hold that there is more to them than dream, and that Gates of Horn (thru which true dreams issued) is the right title for them. We hope Mr Webber will give us further articles. Address him in care of the RR editor, if you wish to write.

REFLECTIONS CONCERNING A FUTURE LIFE

by

William G.Randall

(Reflections rich in their humanism, lightened by humour, kindly and penetrative in insight! Round Robin considers it a privilege to be the first to print this manuscript).

Does anyone ever stop to consider what it would be like to "go to heaven", as it is called? Suppose we assume for the sake of argument, that after this bundle of bones in which we find ourselves for the time being has exhausted its usefulness and dissolved into other forms, there remains something or somewhat, in, by, or through which the spirit is still able to recognize itself as the individualized "I". (Is this too violent a flight of the imagination for the good Christian to encompass?). And suppose we assume further that such a spirit finds itself in an environment not altogether painful, or even unpleasant. What then? What could the spirit find to occupy its time? What would it desire to find and to do?

I believe I can forsee some of the things that I should want. First - I would like to rest; as Kipling says, "lie down for an aeon or two." I have no distinct idea of how long two aeons might be, but sometimes, at the end of a week's work in my office, I feel as if that might be none too long for rest and recuperation. I would like to get completely out of the atmosphere of lies and lust and greed and cruel selfishness and associate with beings who are pure in heart, in whose clear-seeing eyes a lie is merely a contemptible thing, who love and fear not, knowing that they also are beloved. I would like to turn my soul inside out and hang it up where the great winds of God might blow through it until the last haunting odors of stale tobacco smoke, and some other things even more uncleanly, should be blown completely out of it.

But an end to repose must come some time if there is any difference between heaven and hell - small choice between the torment of fire and an eternity of petrified bliss! After repose, what? I would like to get my hands on some great work, something to test to the uttermost the strength and skill of sinew and hand and brain. I would like to take the responsibility for some great, worth-while job and put it over, with the resources of the Universe behind me. I do not think I should desire any reward outside the work itself - but Oh, I would like to see the result of my labor! (My spirit is tired of patient labor with no visible result! God only knows what that result is, or whether there is any; but I fail to see how anybody can work as hard as I do without producing some effect beyond his own weariness). Yes, I would like to take my contract, and carry it through, and have the honestly earned satisfaction of it; as God, the first craftsman, did on the morning of the seventh day, when He looked upon all the work of His hands and saw that it was very good.

But neither rest nor labor,nor both, are sufficient to meet all desires. There must be a place and a time for the increase of knowledge.

"Can a man by searching find out God?" Job thought not; and the best modern opinion seems to be fully in accordance with Job's view. None the less, there is no known limit to the number of things that a man by searching can find out about the universe of God, if not about its Creator. I want to know all about why the nebulae whirl on their centers, and how the flower grows in the crannied wall, and everything that comes between. I want to know how sin and suffering, disease, and disaster and disappointment ever came to be tangled in with the creations of a wise, just, holy and loving Creator, and how they can be gotten rid of. I want to sit at the feet of the greatest, wisest, purest Intelligences who ever came from the Creator's hand (even as I also came) and learn from them wisdom and truth. I want to learn how the laws of God work - the Great Law and all the lesser laws - and then I want to take them into my own hands, and work with them and produce new things, such as no man, angel or archangel ever produced before. Too much to desire? No! This little essay that I am writing is a new thing. It never was written before, in just this form, since the Morning Stars sang together. No other son of God could have written it, in just this form, for it takes shape with the personal stamp of my own peculiar mind upon it. The macrocosm is as the microcosm - as above, so below. If I can do this, I can also do greater things in due time.

But he who learns must also teach. Mere acquisition of knowledge for acquisition's sake is the most refined and subtlest form of selfishness. If I ever come to know anything worth the knowing, I want an opportunity to pass it along - to give to other creatures of the one Creator something that will help them to reach the "measure of the stature of the fullness of God". For every creature that ever came from His hand is bound in brotherhood to every other. Just as there are those, both in the body and out of the body, who are so far above me in wisdom that I can only sit silent in their presence, striving as best I can to encompass the truth as they utter it, so there must be those who are able to learn from me. To learn and to teach - privilege and duty! The privilege is a duty and the duty a privilege, and the obligation is the same both ways.

To rest and to labor, to learn and to teach, to have the friendship of those who are wise and holy and pure and true - both those whom I have known and loved heretofore, and those whom I shall come to know and to love in the great Hereafter - and to purify my soul from the taint and stain of sin; that will be heaven for me.

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The End of the Teaching

Then Jesus rose. But all else remained sitting, for every man felt the power of his words. And then the full moon appeared between the breaking clouds and folded Jesus in its brightness. And sparks flew upward from his hair, and he stood among them in the moonlight as though he hovered in the air. And no man moved, neither was the voice of any heard. And no one knew how long a time had passed, for time stood still. §§§ Then Jesus stretched out his hands to them and said: "Peace be with you." And so he departed, as a breath of wind sways the green of trees.

(The Essene Gospel of John, xii- 1- 28)

- H U N A -

A synopsis of the outline of HUNA, THE WORKABLE PSYCHO-RELIGIOUS SYSTEM OF THE POLYNESIANS, being a pamphlet by Max Freedom Long and here summarized by his permission) §

- I -

"The Investigation of Huna and How it Came About."

During the past century many investigations of native magic and spiritistic phenomena have been carried on, in various parts of the world, by competent scientists, but no definite basic system underlying these was discovered or constructed, and as a consequence these efforts came to a stalemate. But soon after 1880 Dr.William Tufts Brigham, Curator of the Bishop Museum in Honolulu, began a systematic study of the practises of the Kahunas, or native priests of Hawaii. He observed cases of fire-walking, or revivification of a 'dead' boy 15 hours after his drowning, and verified cases of instant healing of injuries and disease.

Kahuna means keeper of the secret, and this cult of secrecy was difficult to penetrate. The native priests would tell little, and many of the words used were unintelligible, or had no English equivalents. The anaana form of the death prayer, however, was partly explainable in terms of spiritualism.

"In the year 1919 I went to Dr.Brigham to ask what scientific information might be available .. and I was invited to make use of his materials and to continue the study." Mr.Long observed many cases and discussed them with Dr.Brigham. The latter's conclusions were definite upon certain points: (1) There was some form of consciousness which the kahunas were able to contact (2) this consciousness produced the phenomenon of resistence to fire, of changes in physical matter, and of instant healing. There was, therefore, some basic system of a psycho-religious nature, which actually and undeniably worked.

After Dr.Brigham's death, Mr Long continued his studies, and was able to make some advance through an examination of the meaning of the roots of Hawaiian words. He prepared a report, which was published in London under the title of Recovering the Ancient Magic. This attracted the attention of W.R.Stewart, a retired newspaper correspondent who had studied native magic among the Berber tribes of the Atlas Mountains, in North Africa. Stewart noted at once that the secret priestly language of the Berbers had many words which were nearly identical with words used by the kahunas. He joined the investigation in 1935, and continued active in it until his death in 1943. By this time the basic system was developed as far as possible, short of experimental and practical use.

§ The Huna Press, Box 2867 Hollywood Sta.,Los Angeles 28. 32 pages, .25 each.

Attempts have been made, and are now under way, to carry out this experimental development through the formation of groups in this country, in Australia, and in England.

(This project, which is perhaps the most important and promising in contemporary Illuminism, or in Parapsychology, has made almost no progress, simply through the lack of competent and persistent workers. This fact, of course, will occasion no surprise to anyone who knows the mentality of our contemporary 'occult' world. There are millions who dabble with the mysteries, and are filled with awe and even with holy aspiration - until they find that mental diligence will be required of them, as well as intelligence, and some sacrifice of their valuable (?) leisure. Not Jacob's ladder, but an escalator to heaven is the true desire of most 'aspirants' after higher knowledge - no tedious mounting of rung by rung. Ed.)

This present outline is intended as a partial text for students, but Mr.Long hopes to make a fuller report when the situation justified it, especially if experimental results can be included.

- II -

From Fire Walking to Instant Healing.

(Mr Long begins this section of the HUNA report by making brief reference to various cases of fire-walking - that of Kuda Bux in London in 1936, of mass fire walking in Burma, the Philippines, and Polynesia, of fire handling and fire eating by both whites and American Indians, and of Dr.Brigham's own successful experiment under kahuna protection. In all instances there was either prayer to some god, or else a "consciousness of an invisible presiding spirit that grants immunity ").

As to instant healing, its actual occurrence is now beyond all reasonable doubt, and to this Dr.Alexis Carrel has added his verification (in Man the Unknown). It occurs at religious shrines in many parts of the world, and is usually, if not always accompanied by some form of prayer, whether of patient or healer, or both. No particular God has to be prayed to, and no particular religious belief is necessary. Ideas of what constitute sin may vary widely, as may also the degree of effort necessary for 'purification' - although this latter is not always essential. Moral codes and ideas may vary with time and place. Among the Hawaiians the only sin recognized by Huna is that of injury to another person.

(The underscoring in the foregoing paragraph is our own. The facts itemized in it are known to every educated person, and the inferences are obvious. These latter, however, so far have made no noticeable impression on the world of orthodox religionism - where faith in this or that creed or article, or saint or savious, in repentance or penance, blessing or indulgence, priest or minister or healer, is still the sine qua non for the healing 'miracle.' That the essential factor in healing, as in many other 'miraculous' happenings, does not lie in any particular religious belief, is an inference of the most

childlike simplicity - yet still too difficult for our 20th century mentality to grasp. Ed.)

Three things are involved in the mechanism of instant healing and fire walking as described in HUNA. (i) Some intelligence wise enough to produce the results (2) some operative force or Power adequate to the task (3) the material substance involved in the healing, in the fire walking, and in the prayer offering. This is the familiar Mind-Force-Matter triad. The HUNA system allows for nine elements in man, plus the dense physical body as a tenth:

MIND has three grades of consciousness
FORCE is a triad of three voltages
MATTER is a triad of three densities of a "thin (matter"

Let us consider these three elements in the order given.

A - The Element of Consciousness

Since will power, hypnosis, and autosuggestion are not enough to account for the HUNA practises, we must look elsewhere. HUNA refers all these marvellous results to the HIGH SELF.

The triad of consciousness consists of High Self, Middle Self, and Low Self. This is about equivalent to our concepts of the Higher Self, consciousness, and subconsciousness.

The High Self is a Being or Entity 'next above' man - that is, above the brain consciousness or ordinary consciousness. It is a form of mentality above ours, and with superior powers and knowledge.

Visiosn fo the future, whether under hypnosis, or in dreams, or in flashes of waking consciousness, are the work of this Self.

The High Self constructs the future. It lays out the main points of the life journey, the long-term events, birth, race, place and so on. (The day by day future, on the other hand, is made from the thoughts and feelings of the two lower selves. Out of these all our tomorrows grow, under High Self guidance. We can do what we please, but our future grows out of our choice, except for the large events which are pre-determined).

(Let those who despise 'primitive' mentality consider whether European philosophy has come to more satisfactory conclusions, whether determinism and 'free will' have any more satisfactory reconciliation, and whether the profundities of esoteric wisdom do more than to refine and elaborate these same ideas. Ed.)

The High Self produces instant healing. We request that the future be changed for us (from illness to health), and the High Self has power to change it, once the request is made known to It and the necessary conditions met.

The problem, then, is (1) how to inform the High Self (2) What conditions are imposed. But even before this, we must make up our minds and remain fixed and stedfast - else we shall gain nothing.

The future is unalterable in some respects, but in many other ways it can be changed - and this applies not only to health, but to our material fortunes also.

The High Self sees that part of the future which has been "crystalized" (to use Mr Long's excellent word) for individual or for nation. It cannot see the part which is not crystallized, and which we keep changing by our daily conduct and thinking. Therefore some things can be predicted, others can not.

(How admirably all this agrees with all that is known about prediction, prophecy, and divination!)

Past things, things distant in space and time can be seen, and some things from the crystallized future, by the High Self. This knowledge can be given to the middle self, the brain consciousness, also. §

The High Self does not seem to use reason or memory, so it is very difficult for us to grasp its form of mentation.

The High Selves are called AUMAKUAS. They have an inter-con - sciousness or community of knowledge; they are a community of spirits or entities. In this respect they equate with the universal mind or the 'Christ consciousness'.

(Compare, amid hundreds of other utterances, the communications of the Cayce clairvoyance, where this community of consciousness of the Higher Selves is explicitly affirmed, and accounts for the near-omniscience of the Higher Self... That this HUNA doctrine, these concepts, profound and subtle as any which the best wisdom of our race has produced, should spring forth full-armed from the grass huts of Polynesia, and across the globe in the barren crags of the Atlas, fills us with astonishment and a kind of terror as well, of the unthinkable ancientness of man and his wanderings, and of the God-like well-springs of his knowledge. The ethnologist and anthropologist are aware of such things, and have set down a thousand-and-one of them in their learned books; but these do not harden our hearts at all. This HUNA of the grass huts, though we wreck a metaphor in the saying of it, is to us like a foot print on Tobago sands; Crusoe ran gibbering to his hole at the seeing of it! Unguessed companionships - ancestral ghosts -)

Now the High and the middle selves (says Mr Long), are not permanently united, but are separate entities. "It is like the relation between a man and his dog. The man looks after the dog and plans the musts in the dog's life. Yet the dog can usually do as he pleases, may get into trouble and, if he is smart, run to his master for help. The master understands his dog...but for the dog many of the activities and purposes of the master must remain mysteries. This dog-master relation is also a good illustration of the relation of the subconscious to the conscious self."

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We shall need one, perhaps two more issues of Round Robin to complete this summary - which is perhaps the most important material we have ever published - and the reasons for this estimate will appear as we continue. We hope that already our readers have glimpsed this importance, and will send us questions, comments, critical evaluations.

(§ Italics by RR Editor)

- The Departing Spirit -

The VAU Communicators --

"The spirit at death leaves the body taking with it much of memory, both conscious and subconscious, and some of the soul substance. A period of three and a half days helps the spirit a great deal to gather fragments of godliness and of the soul from the body. Post mortem operations on the body (embalming) are not good, however they do not do sufficient harm to the spirit so that it cannot be quickly overcome. If we could only get across to people the importance of that body which is considered dead being in perfect peace and rest, amid as much beauty as possible, with flowers and candles, for that length of time!

During the actual dying - a cool room, and beauty! But these are even more important after death.

(A solid ice pack is not necessary, but can be used if desired. George Washington's body was kept for three and a half days, which was very unusual for that time)

The content of the blood is important to the spirit after death. For the blood can be charged with qualities, as by prayer and by occult practises, and if it is removed, this content cannot be given over to the spirit.

The soul is the spirit body in which the personality is carried over. The soul consists of ions and electrons and is intangible, yet material.

Cremation is best, after 3 1/2 days. Nothing then remains of soul or spirit (in the body). Cremation is best anyway, at any time. It injures the spirit less than post mortem operations. "

(San Diego, Calif.Jan.1946.)

- Communication by the Spirit LIDA -

The Anguish of Despair of Most Departed: Lida once said to me through a trance medium, that the first thing the discarnate spirits think of, after they realize they have left their material bodies, is to let their dear ones at home know that they yet live. She said that all try, and that some, after repeated efforts, give up in despair. The anguish of their despair is terrible. Others, though they are not successful, keep on trying. She undoubtedly referred to spirits of the highest character.

(From The Silver Cord, p. 21. Frederick and Tildes, Christopher Pub.House, 1140 Columbus Ave, Boston, 1946. 600 pp. $5.00)

Nothing is more heartless, more cruel than our resolute ignoring of our dead. We grieve for them, but we deny them what they most desire. We heap up flowers and utter lamentations and eulogies, but we will not open or even try to open by a single inch the doors of our perceptions. And if at last some voice or whisper, some hint and stir of their existence comes through to us, we are terrified (by those who were our best beloved!) or think we suffer from dreams and ahlluc-inations, and thrust away with fear and violence these faint signs of

their desire and hard achievement. Well, we too in time must join these outcast "dead", and ourselves taste of the cup we have offered them, and so be forced to admit the justice of our frustration.

We continue with this sad theme (sad, because of our stupidities only). In States where embalming is required by law, the alternative of an ice-pack or refrigeration for three and a half days, followed by cremation is also allowable. This should always be adopted - embalming should never be permitted, or any operations upon the body (except, perhaps, where there is important scientific need), or any rough and casual treatment. The knowledge and practise of these fundamental human decencies is the mark of a culture not yet attained by most of us.

If you cannot accept this 'occult' knowledge, or even the fact of survival, at least consider its possibility of truth, and that you yourself may by chance be wrong. Or is it easier to risk brutality toward your loved ones?

Because you cannot yourself see, or hear, or feel - do not deny that there are those who can. Do not ignore and dismiss, as if forever, the beloved spirit. Contrarywise, do not earth-bind and distress any spirit by continued grief - but do not believe those who would tell us that any is earth-bound by your love.

Sorrow and sorrow is the lot of the discarnate soul. For why? This shadow is of our own casting, this veil of our own making; or, it is there because we put forth no hand to lift it. This knowledge, this illumination, even this enlightened commonsense is not yet acceptable to us.

Dr Charles Ryan, contributing Editor for the Theosophical Forum, (Covina,Calif.) writes us about our comment on authoritarianism in Theosophy. He points out that both Madame Blavatsky and Wm. Q. Judge opposed dogmatism and emphasized self-responsibility. The early teachings "need no radical modification" in Dr.Ryan's opinion, nevertheless they are flexible and progressive and some additions have been made to them. And there is a distinct tendency, among spiritualists and 'psychics' (Conan Doyle, Lord Dowding, Edgar Cayce, publications such as the Psychic Observer for example) to adopt Theosophical ideas, especially reincarnation; and the same may be said of our more advanced and philosophical scientists. Theosophical teachings, we understand Dr Ryan to affirm, are authoritative because they are true, not because of the personalities who uttered them.

The original Round Robin comment referred to Dr.Ryan's review of The Country Beyond, in the January Forum. "Difficulties arise",Dr Ryan wrote,"when we are asked to believe that these teachings (the automatic writing) come directly from ordinary human beings like ourselves." This difficulty is then said to arise from the difficulty and rarity of spirit communication, as taught by the Master K.H...It is probable that the subconscious mind taps some store of information... and the subconsciousness is capable of the most elaborate impersonations - of which Dr.Ryan gives a number of instances. "This, however,

endows the subconscious with an uncanny and almost unbelievable skill[§] and creative power to build up pseudo-personalities able to reason like ordinary persons." The Round Robin Editor personally agrees with everything stated in Dr.Ryan's letter, but the review in the January Forum gave us the impression that Dr.Ryan prefers to accept the "unbelievable" on the score of various Theosophical teachings, rather than make a point of his own instinctive doubts... The RR Editor, in his turn, injudiciously used the expression 'Theosophical position' as if he meant the whole body of teachings, and not merely this one point.

Not by way of beginning or continuing any debate with Dr.Ryan, to whom RR is indebted for much help and encouragement, but simply as an addendum to the point here raised: Let us assume, if only for the sake of argument, the visible and tangible appearance, under reasonable test conditions, with a trustworthy medium, and with competent observers, of beings like ourselves, fully formed, normally clothed, speaking rationally and clearly, acting in every way like normal human beings, and like personalities known to us but now deceased -and capable of prolonged conversation, displaying all the mental characteristics and turns of speech,and possessing the memories natural to their alleged identities. Let us assume that these normal human beings (to all appearance) are formed before our very eyes, and disappear in the same way, appearing to pass downward through the floor - and add that all this happens not once, or with one witness, but hundreds of times, observed by hundreds of people (in the course of months)... Assuming that all this happens, we would then say flatly that we must accept these beings as truly our departed friends. We have to do this in the name of logic and common sense, and because there is no evidence that they are anything else. We are not obliged to "prove" anything further about them, for the total weight of the facts is on our side; who-so denies must himself prove a contrary and incompatible affirmative. We have no busines to assume, on anybody's authority, that these beings are lying phantoms or hallucinations, unless facts can be adduced to support that view. And that fraud and hallucination have occurred ten thousand times, proves only - that they have occurred. Common sense and right reason must have their day in court - even in spiritualism, and even in defiance of High Authorities of times past. The burden of proof for spirit communication and return is no longer on the affirmative, but on the negative, that is, on the opposition party, the denier, who must establish a contrary case, and bring his own evidence in support. The teachings of spirit communication and return are not on the defensive. For such phenomena at their best there is no alternative explanation yet offered to the world; there is only a vast incredible ignorance, and the will-to-deny, and suspicion and fear, and the stupidities of pseudo-science and orthodox religionism - and certain oracular utterances which have been construed far too narrowly - for we are bidden to try the spirits,but not to deny them... We do not agree, that denial is argument or that ignorance is disproof. Since we seek truth, we would welcome true disproof of the spiritualist principles (on this point here discussed), but we have yet to find it...'And we are weary, with the weariness of decades, of listening to people who know everything about spiritism except the facts... RR is not a spiritualist publication, but we must affirm true things in such form and measure as we apprehend them,and care not two straws what brand or medal or price-tag even our best friends may put upon them.

(§ Underscore by RR Editor)

- LIVRE DES REVENANTS -

(Former President Warren G.Harding, communicating; seance room recording on phonographic record)

..... as we crossed the continent and my body was taken through, I passed the place where I lived in Ohio. I looked out from the rear platform, and there I saw many faces of those I had known, and where I went to school in the State of Ohio. I was proud when I was elected President of the United States; but, friends, when it came time for me to go, and my wife stood by my side, and as they brought me into the great white house at home, as the last tribute of honor was paid to me and the tears rolled down men's cheeks, and there they stood, humble human beings, I knew that in their hearts there was manhood, and a disposition to make amends for things that had been said and done. But, friends, what I wanted to talk about tonight was not myself; it is yourself - of things for the world to know, that if (men) will destroy the hateful thought that poisons mind and body, they will find there is more happiness in the world than they ever (supposed). Hating and despising, sending out black thoughts concerning some one in public life! I was innocent in many regards and many respects; I knew nothing of what was talked about - "W.G.H. has done this" or "W.G.H. is the tool" of this and that person - when in my own heart there was nothing but good will and the desire for the happiness of many. I am resting quietly in the understanding that God is my pal, that God is a partner of mine. Jesus, the great brother, one of the greatest mediums that ever lived upon earth, came not to save people from their sins but to teach them a lesson, which if they would follow they could save themselves. And I tell you, my friends, you are here for a purpose. You are here to labor in God's great garden of love. You are here to learn, to educate yourselves. God did not send Jesus as a Saviour - you are your own saviours. When you come to this side of life, and stand naked and alone at the great portals, and hear the voice of some .....With these few remarks I must say good night, and I hope to come back and visit you again."

(Parentheses and blanks indicate imperfections in the recording) Record made Sept.17, 1934, at San Diego, Calif.)

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Extract from Letter.

To the Editor of Round Robin:

..... Our Federation is 100% against any and all forms of fraud. We are trying, however, to unite all legally chartered spiritualistic bodies into this Federation, and then let them clean house from within by the action of their own representatives in a truly democratic and, let us hope, permanent fashion. We have just won cases in Washington, D.C., and Lincoln, Nebraska, and are at present fighting one in Kansas City which we shall stay with until victory..."

V.R.Cummins
President,Texas Spiritual Christian Synod.

San Antonio
March 31, 1946

EHEU-HUMANITAS!:

(RR Editor presents the following document without comment, simply because, for the second time in his life, speech fails him. The first time was when he choked on his false teeth after being publicly insulted by a Substantial Deacon of the Three-Seeds-in-the-Spirit Integrated Baptist Church of the Southwestern Diocese - and this is the second).

Dear Round Robin Editor:

The following is a copy of the most astounding letter I have ever received - among some 85,000 in the last three decades. I have waited patiently for this doctor to phone me, but evidently he found a better way out of his troubles. I would have made a novel out of it if I could have contacted the doctor - so my one purpose in releasing it is general welfare. And to show how a fraud mind thinks.

Sincerely
Ed.Bodin (Authors' Agent. 545-5th Ave. N.Y.C.17)

Dear Mr Bodin:

I have just read your book SCARE ME, and while your arguments are convincing, I don't think that you or anyone else will ever prove to the world that consciousness survives death. But I can prove it sufficiently to convince skeptics, if you will back me financially It will take about 18 months.

I am a doctor facing bankruptcy. I want to retire to some secret laboratory where I can experiment on a new therapy which I have almost perfected. I need expensive equipment. I am positive of success within a year.

In lay terms, some years ago my left leg below the knee suffered a certain fracture, the scar of which still shows on X-ray photos. I have photos in my files. Recently while visiting a young student in the dissecting room of an eastern medical college, I noticed a leg bone showing the identical scar as mine. I took that bone unknown to anyone. I have it concealed. Examination shows it from a man approximately the same age and height as my own.

Here is what I would like to do. I will take a cruise to Cuba,and on board will complain of dizziness and a certain ailment. Then one night, with your arrangements, I will disappear from the boat, indicating having fallen overboard. You will have me secretly picked up,then hide me and disguise me in some mountain retreat where I can experiment on my new therapy.

My death will be reported, but the insurance company will hesitate about paying my sister who has my policy. (Last Christmas my sister gave me an expensive pair of garters with a metal clasp). My sister will try to collect my insurance, but she will be told, of course, that she has to wait several years.

A few weeks later you will arrange for a man-eating shark to be caught off the coast of Florida, and in the belly of that shark will supposedly be found the leg bone I mentioned, along with the metal

clasp from my garter. Both will be slightly decomposed to indicate having been in the shark's stomach for a certain period. I guarantee to fool the best doctors on that count. You will see that the newspapers play this up and report all these facts. This will reach my sister who will identify the leg and the garter. Then with the aid of the X_ray photos in my files and a good lawyer she can convince the insurance company that I am dead.

Now, my sister is susceptible to spiritualism. So you will arrange with a suitable medium; and about a year after my funeral (of the leg bone) this medium will report that he has gotten in touch with a spirit who asks for Emma at a certain address. She will come to the seance and through secret messages which I will give the medium, my sister will be convinced that she has contacted my ghost. I will tell her where certain money is buried and she will find it.

This will be news enough to hit the front pages of the news - papers. The medium will hold more seances and you will bring friends of mine, and through messages I will furnish, they too will be absolutely convinced. Then, when the world is talking, I will advise the medium of my new therapy, which will be astounding world news.

Thus I will be the first spirit to return with proof and concrete value to humanity. You and your medium will be rich, and I will be satisfied as your unknown partner who will see a monument erected to his memory.

I will 'phone you in the near future unless plans are changed.

Cordially John Timothy Jones
(not my real name)

We have commented from time to time on the decline and loss of genius apparently suffered beyond the Veil; but once in a while a poem 'comes through' which at least has much of the true idiom. Chimes gives such a one, communicated through Owen Washburn of Guilford, Vermont, and called A New Poem, by William Blake.

Bring me my wings of high desire;
Cast out my loved but outworn dreams.
Armor my spirit! I aspire
To follow where my banner gleams!

My veins are quick with sparkling wine,
With mingled blood and heavenly fire;
The victory and the spoil are mine;
Forward, till Death itself expire!

I cast aside my crown of thorns,
My earth-made, clinging robes of shame;
Blow, blow my rude-voiced battle horns!
Shout, soul of mine, your glorious name!

No conflict or defeat I fear;
Mine is the power that saves or slays;
Hark! sounding through the war I hear
Ten thousand spirits sing life's praise!

Correspondents - Contributors - Collaborators

(C - C - C)

If We Die Shall We live Again?asks Round Robin friend ANNE HOWARD.

" When I awakened I was still realizing the wonderful thing that had happened to me. My preparations for sleep had been as usual - I was going to sleep -

Then suddenly my hands which I had clasped over my head were no longer holding each other, instead each grasped a man's thumb. And I was not in my bed, I was somewhere in space with no support but thin air and those thumbs, and I could see nothing. And the thumbs twisted and tried to detach themselves, so that I screamed in fright - yet somehow knew that I was all right. Then a man's clear voice said;

"That scares you? Well, try these for a while!"

And he placed under my own hands which love has not let me forget - my mother's. They were hers by every perception of the spirit.

My fear slowly left me, to be replaced by a sense of complete rapport with her wonderful spirit - a feeling which can be understood only by those who have experienced it. From this state I passed, after a little time, into a deep sleep, which however lasted only a few moments... This is where my story began, and here in reverence to those I love in spirit, I end it."

The Lord God of Truth Within. This is a book by "M", published by the Phoenix Press of Los Angeles - and MARY JUDITH HYDE sends us her notes about it. It's a posthumous sequel to The Dayspring of Youth, and teaches the reader "that if he will but aspire he will one day know God, which is also to know the conscious will of Nature.... There is much in this book about the cooperation of the world of the Devas with humanity - and about the great Red American Initiate, and the new age that is already upon us.., And it is easily read, which is something in these days of confusion."

The Candle of Vision, by "AE" (George Russell) is familiar to most of us, for insight and for sheer beauty of expression - and Mrs Hyde comments on this book also. "AE believes that the deity worshipped by the ancient seers was the Earth Spirit, and he apparently got this from the earth itself, through meditation out of doors on a "high place". And AE believes that one can desire only that which is his own, and therefore desire brings its object to us." (Printed 1919)

Mrs H.M.Plemon, already known to some of our readers, sends us some of her 'vibrational' (automatic) drawings - elaborate and graceful combinations of flowing curves , whorls, loops, circles, not without their own symbolic significance, They are drawn on large sheets, then photographed on post card size, in colors, and with a bit of verse to accompany them make an unique birthday card - a design and a color for each astrological House - and not something invented for the market. (Mrs Plemon's address is 59 Atlantic Ave.,Long Beach 2,Calif.)

- PUBLICATIONS -

"Wisdom and virtue live close to nature... The higher the development, the more imperative it becomes to cultivate silence, solitude, detachment, and intimacy with nature... Cities are at best centers of corruption, and the name of a city, Babylon, has become the symbol of all that is an abomination.." Thus Theodore Heline in The New Age Interpreter, writing on The Rhythm of Dispersion. And Corinne Heline begins a series of articles on Music - Ancient Origins - In Lemuria - in Atlantis. The magazine is devoted to "spiritual reorientation in the light of the Ageless Wisdom." (Box 6133 Metropol,Sta. Los Angeles 55. 8 mo. $1.00. sample copy free)

A.R.E.Bulletin No.7, for March, features "An Extraordinary Hypnotic Experiment", by Vaughan Shelton - American soldiers in a chateau near Metz, projection experiments under hypnosis, and in one case the recovery of memories of a past life, with corroborative details...And Editor Gina Cerminara points out that the so-called education of our day is 'childishly inadequate' and 'hopelessly outmoded.' How we would like to expand upon that text, if only our blood pressure permitted us! How tired we are of the gabble about 'education' as the panacea for all ills! But what education? The same, no doubt, as has already bred our blood-stained mockery of culture!... It so happens that we wasted many a year among 'educators', have been insultingly called one, and must hereby declare that for dreariness, repetitiousness, and general mental ineptitude they are sans egal - outdone only by the stupidity of people who fondly expect schools and colleges to make something worth while out of their ill-bred brats! (The Bulletin is published at Virginia Beach, Va.)

National Spiritualist for March has, among other worth-while articles, a full page editorial on the farcial 'investigation' of spiritualism by the Woman's Home Companion, concerning which the Round Robin Editor recently expressed his own opinion, though in less cultured language. Nevertheless, Editor Whitwell takes noteof the "egotism" and "self-assurance", the mendacity and ignorance of the so-called investigators, and is as badly gravelled as ourselves by the incoherent mental processes ofthe W.H.C. writer. All decent people despise the fake investigator nearly as much as they do the fake medium, and we doubt whether WHC has made either friends or money out of its latest crusade.

Sunflower "An Independent Spiritualist Periodical" is issued every two months, at 15 No. Maryland Ave.,Atlantic City, N.J. Israel Shotz, Editor. 2 yrs, $1.00. Has a book list and a book-finding service which is very helpful.

Golden Rays comes to us from Eaton Rapids, Michigan. Spiritualist monthly, $3.00 a year, copy .25

Inspiration is a quarterly, published by Flower and Lawrence Newhouse, Vista, Calif. Box 116. $1.00 yr., copy .25

The Spiritual Christian Voice is a publication of the Texas Spiritual Christian Synod, 614 Travis Bldg.,San Antonio 5, Tex. March issue has a reprint of Predictions from the Canadian Spiritualist.

Chimes comes to us from Box S, Placentia, Calif. Bert Welch, Editor. Monthly, $1.00 yr.

- THE HOLY TAROT -

Our Official Diviner Designate, having invoked H.R.U. who presideth over the mysteries of the Tarot, proposed the following questions:

1. Will any great natural disaster occur during 1946?
2. What will be, in their broad aspects, the fortunes of the United States during 1946?

For the first question, using the Old Celtic method of 10 cards, the spread fell as is shown in the left column; for the second as in the column on the right.

	Sig.	
10 Pentacles	1	VIII Strength
Page of Wands	2	Page of Swords
4 of Wands	3	Knight of Wands
Page of Swords	4	10 of Cups
Emperor	5	Hermit
Judgment	6	Queen of Pents.
7 of Cups	7	Page of Cups
King of Cups	8	10 of Swords
5 of Wands	9	6 of Wands
8 of Wands	10	9 of Swords
Chariot		4 of Swords

Competition, contention, unrest, "fairy favors", karma both good and bad; on the other hand safety, security, good news, the results of exact knowledge, basic material prosperity, strength, vigilance, power. The national fears are of error, treachery, harsh judgment. There will be surprising events but no great terrestial disaster.

The Flying Roll was delayed, and not up to the standard we had hoped for, chiefly because of lack of cooperation. But with your help we can do much better.

Through the kindness of Mr Max Freedom Long, we hope to offer the HUNA pamphlet to RR readers, gratis. But if you wish to help the 'Cause' along (of psychic education), pay Mr.Long .25 (702 No.Cherokee Ave.Los Angeles), or send it to the RR Editor.

Reader wants to know, who was Whit Wellman, who did a full-page article on Oahspe for a Hearst paper, probably in 1937.

Re the Field Theory of J.P.Kayne (4518 Clarendon, Chicago 40, Ill.) we hope to have a review of this for May RR. Issued as Nos.1,2,3,4,5 at $1.00 each. Descriptive circulars on request for those seriously interested.

THE WISDOM LIBRARY, Kenneth King, 724 So.Mariposa, Los Angeles 5, carries 6-700 titles in general field of Illuminism, lends without charge but voluntary contributions accepted. Use it, help it, don't abuse it!

Who has, and will sell, RR No.2 Vol.I? Wanted for State Library, by RR Editor.

P R O G N O S I S -

Or, things we want, hope, and ought to print in the next issue, and should have put into this one - that is, some of them, not all. Of course we shall continue with Mr.Krieger's article on the Aura, with Jack Webber's strange experiences in Ictal, and with the Editor's summary of the important Huna pamphlet of Max Freedom Long.

We have data on "occult" trees, from Vincent Gaddis and from Mrs M.J.Hyde - an admirable summary of the Talking Horse phenomenon sent us by Mrs H.L. (Mass.) - A clipped article from the Canadian Oracle of 1937 entitled Spiriton and Spiroculon, sent us by Dr.Dorothea Frood, and of special interest in the light of Dr.Haley's work on the same subject - a fine clip from Mrs Graham (N.M.) about a clairvoyant artist in London -

The Occult Review, Prediction, and the Theosophical Forum have important material in their last issues. The Journal of Parapsychology (Duke University Press) is now putting out a Parapsychology Bulletin, in the intervals between issues of the Journal; free for the first year to anyone who requests it - but voluntary contributions will not be refused. Write Dorothy H.Pope, College Station, Durham, N.C. This Bulletin is important to P.R. workers...

We note favorable previews of Ed.Bodin's Give Me Liberty; it's for general sale but still stands up strongly for spiritualism - "has the consciousness of spiritualism and survival and couldn't have been been written without it" (says Mr Bodin's note to this Editor). Will be released this summer by Rockport Press, 59 W.46th St. N.Y.C. 19.

The Cavalcade of the Supernatural is known to most students of psychic subjects - by Dr.H.R.U.Cross, Dutton & Co.N.Y. - but RR hopes to give it a more extended write-up; it's a very fine summary of the status of psychic studies and happenings. A later book by Dr.Cross is Electricity in Therapeutics, highly praised by medical Journals.

Round Robin is also indebted to the Association for Research and Enlightenment (ARE) and Editor Gina Cerminara for useful material; the bulletins of the ARE continue to improve and increase in interest. (Virginia Beach, Va.) -- To Dr.H.C.Caylor (N.M.) for first hand data about effects of the atom-bomb experiment (Box 941, Del Rio, Tex., is his address).

R.DeWitt Miller, author and investigator, heads a newly formed group in Los Angeles, the Society for the Investigation of Mysterious Phenomena, with laboratory facilities and adequate set-up for worthwhile work. (They may take up some of the RR problems, such as "Vitic" or carbon-force). The address is 457 So.Serrano Ave.,Los Angeles 5. RR hopes to have more news about this group from time to time.

Physicist Walter Graham carries on a good fight, without much financial help, against the criminal folly of the proposed atom-bomb test. Here and there other scientists raise their voices also - but you don't read about them in the papers. This 'conspiracy of silence' is one of the most vicious aspects of the whole business. (Box 7046 Sta.G, Los Angeles 37.

Some of the best friends of RR, and helpful contributors, haven't been mentioned at all. Maybe the Editor hasn't even answered their letters... But that's one reason we're all for putting telepathy on a practical basis; then everybody would get at least a heart-felt thank you, with no delay at all..... But that fellow who sent us an 1894 almanac with some crack about bringing RR up to date - and "stop that poppycock about spooks"- is due for a telepathic blister.